

Women's Day celebrated

by Ann Kenney

A spirit of solidarity and festivity prevailed at McGill's first celebration of International Women's Day last Friday. The conference, organized by a number of campus groups, examined the oppression and struggles of women. As well as speakers, the conference included a slide presentation and singing, led by musicians from the Theatre Solidaire.

McGill Sociology professor Marlene Dixon began the conference with a talk on the economic nature of women's oppression. She explained that the labour value of a worker comes not only from himself but from his whole family unit. "Capitalism tries to mystify this relationship by stressing that women's work is not the production and reproduction of labour power, but that her work is willingly given as a private service to her husband," said Dixon.

She said that the wife's relationship to her husband is like the relationship of the slave to the slave-master. "The institution of marriage serves capitalism well, because married men are docile workers. The responsibilities as husband and father makes a man think twice before he goes on strike," said Dixon. She added that women are often forced into marriage for financial security.

Helena Scheffer, a representative from NUMOTLE, an organization of library, office and technical workers at McGill spoke on the position of its women workers. "These women usually have lower paying jobs and face discrimination because of lack of inexpensive daycare centres and lack of decent maternity leave," said Scheffer. "Women are the most active and vocal members of

NUMOTLE because they are the most oppressed. We can no longer depend on the benevolence and paternalism of the McGill administration. We must organize," Scheffer concluded.

The history of Third World women's struggles and experiences was discussed by a representative of the Afro-Asian Latin American People's Solidarity Committee, Shree. "In pre-feudal times women held positions of responsibility and respect, but since feudalism they are forced into the position of child and slave," she said.

The struggle of Vietnamese women throughout history was outlined by Melanie Levine, representative of the Women's Collective Press. "Vietnamese women have had to fight against many prejudices, such as a Confucian saying that 'one hundred women are not worth a single testicle.' Now, however, they are among the most emancipated women in the world because of their participation in and direction of their country's liberation movement. The Vietnamese now say that 'women are the greatest victims of the war, but they are also its great

WOMEN HOLD UP HALF THE SKY!



Theatre Solidaire sings at McGill's conference for International Women's Day.

test heroes."

Nora McClintock from the Mouvement Revolutionnaire des Etudiants du Quebec spoke on women in China. "Great strides have been taken to emancipate women, but the Chinese say that the liberation movement is not yet at an end. Chinese wo-

men in the cities are allowed an eight week paid maternity leave as well as three days a month paid sick leave for menstrual periods. Day care is provided, often in the same factory in which the woman works," said McClintock.

The conference was spon-

sored by the Women's Union, the Women's Collective, the Workers' Support Committee, the Mouvement Revolutionnaire des Etudiants du Quebec, the Afro-Asian Latin American People's Solidarity Committee and the McGill for Farmworkers Committee.

At Champlain CEGEP

Paper fights Council takeover

by Rory Clarke

The Student Council of Champlain CEGEP is attempting to exercise control over the campus newspaper, the Bugle, it was revealed last week.

Dan-Foliot, president of the Champlain Student Council said that he would like to see a board of editors be responsible for the paper. This board would consist of the Bugle's editor and news editor and two members of the student body. The Bugle is a weekly paper and is funded by the Student Council.

"This is not censorship," Foliot said. "It's the students running their own paper; it's giving an equal chance to 'both sides'."

The Bugle, he said, has not done its job. "For example, the most important events next week are the student elections, and the Bugle has done very little coverage. There was an assembly recently which was attended by about 20% of the student body, one of the most highly attended, and all the Bugle could say about it is that it was 'well-attended.' The Bugle always puts its emphasis on the 'bad aspects.'"

Terry Gordon, a Bugle staff member, said that he and the entire Bugle staff, "from the editor on down," would resign if this plan was carried out. Foliot responded by saying that he was merely "putting" the truth in front of their eyes, and that the paper's staff was "childish" if they resigned.

Answering accusations that he was out to protect his own interests because the Bugle had been critical of the Champlain student council, Foliot said "I was just out to protect the students' right. I was not out to

protect my own rear end when this idea crossed my mind."

Foliot said he would announce this plan at a general meeting, after the student council elections were over. He would be acting as a student, and he is not running for re-election.

Paul Rilstone, external vice-minister, echoed Foliot's sentiments, saying "you shouldn't bite the hand that feeds you."

The Bugle staff generally felt that critical coverage of student council activities, as well as a

critical analysis of the Champlain CEGEP by Editor Peter Swarbrick were the prime reasons for the Student Council charges.

Mrs. Dorothy Smith, executive assistant campus director, said that "it would have been nice for the Bugle to include some positive elements in its coverage." However, she denied any administration involvement in Foliot's plan, saying that "the administration didn't involve themselves with student-funded activities."

Uplifting music all week

by Deborah Sullivan

Is there any way of uniting the various factions at McGill besides packing them into Gertrude's? The McGill Chaplaincy Service still has faith in students' ability to transcend their differences and get high together. The catalyst for the Chaplaincy Service's attempt to bring students together is

neither Molson nor marijuana but the magical, potent power of music.

This week a series of free musical events entitled "Sounds of Faith," has been arranged by the Chaplaincy Service with the hope of providing an "uplifting of the spirit" for students oppressed by midterm worries.

Each day this week, music

from various cultures and periods will be performed at Redpath Hall. Although the majority of the music will be religious, there is also a good deal of folk, jazz, modern and ethnic music involved as well.

Today at 1 pm pianist Armas Maiste begins the program with a selection of jazz tunes. Maiste is the pianist for the Montreal

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This week:
Native
peoples
of Canada

Conference on:

Native peoples and the law

by Heather Crosbie

For three days in February, 450 delegates from all levels of government and native organizations met in Edmonton to make a co-ordinated effort to grapple with the issue of Native People and the law.

Over the years, Native People have watched the demoralization and destruction of native communities with a parallel increase in alcoholism and crime as their lands and traditional ways of life have been increasingly limited by the onslaught of White society.

In some jails, Native People constitute one half of the inmate population. Outside of these prisons, Natives constitute only 3½% of the total Canadian population. At the conference alcoholism and alcohol abuse were seen as the major causes behind the large number of native inmates.

Several experiments, such as using native court workers, native police for reserves, and native justices of the peace to sit on the cases involving Indian Act and tribal law violations have been undertaken. Although Native People have been enthusiastic over the success of these experiments they were only piecemeal and served to show the need for a co-ordinated native law program for Canada based on a much increased participation and control by Native People in all facets of law enforcement and justice.

Greater native participation is mandatory in considering the wide gulf between native and western ways of thinking. Western law is based upon concepts such as property rights, which are completely foreign to an Indian's communal existence. Native People had their own kinds of justice which never conceived of prisons. One Winnipeg judge recounted the reaction of one Indian in prison. "He said the food was good and he was warm and dry but he could not understand why he hadn't received a pay cheque for the time he spent in prison."

Misunderstandings are prevalent not only on the part of Native People but also on the part of the courts. At the conference, Canadian Attorney Generals accused the provincial judges of not giving an adequate interpretation of court proceedings to Native People

and of failing to understand the native way of life. They also denounced the insensitivity of judges in imposing fines that Native People could not afford so that they would have to go to jail—a policy similar to the old debtors' prison. In Saskatchewan, 80% of Native People were sent to jail for non-payment of fines for offences such as drunkenness or game violations.

More than a hundred resolutions from the conference workshops were devised, including suggestions such as taxing the distillery companies in order to pay for native rehabilitation programs.

The various government ministers approved twenty-five proposals summarizing these resolutions. The most important of these was the proposal for a court system in native communities administered by the communities and staffed by native judges.

Proposals from Conference

- ending of prison sentences that are longer for Indians than whites by developing alternatives like community service; the abolition of laws stipulating jail terms for non-payment of fines.

- improvement of legal services like the court

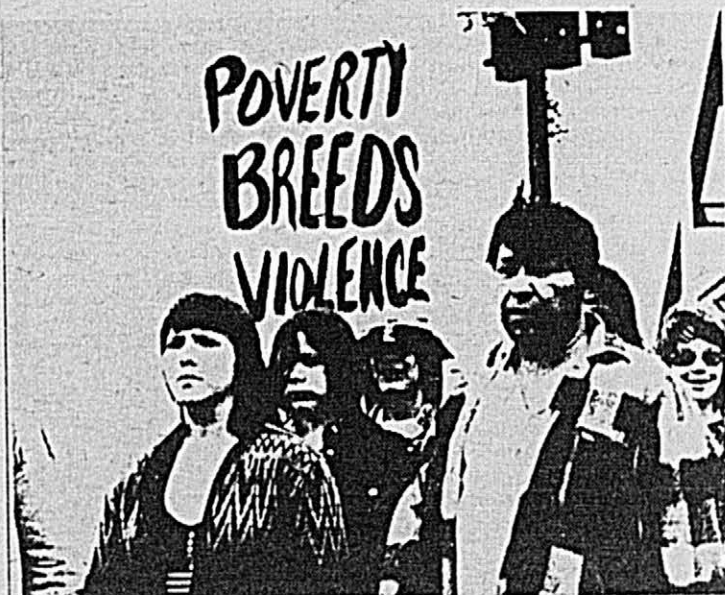
workers programs.

- involvement of Native People in the justice system like Native judges or parole workers.

- more direct community control of the justice system.

- improved relations between police and native communities through con-

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Native peoples

An ignored history

by David H. Levy

In Canadian History textbooks we find not so much that Canada's native peoples are treated unfairly, but that they are simply ignored. The reservation laws are considered enlightened in that they have created democratic institutions, ignoring the fact that Indians have always rebelled against the way White society has treated them.

Elementary school pupils enter high school with preconceived notions about Indians. The television programs children watch depict Indians as bad guys or simpletons, and that the white man is their educator, purifier and converter.

It should be the job of high school resources and teachers to destroy this myth. Instead, these texts tend to reinforce it.

One of the most popular history texts is Brown's "Building the Canadian Nation," which has been used intensively in Montreal's high schools since 1958. What books such as this one and its more recent counterpart, "Challenge and Survival: The History of Canada" say about Canada's native people's is important, because they have fashioned the ideas that young people have formed about this subject.

According to these texts there are two kinds of people in Canada: French Canadians and English Canadians. They deal intensively with who settled where first, and they either ignore or lightly pass over the fact that the real natives of Canada arrived here long before Jacques Cartier's first little settlement in 1535.

Thus, early in "Building the Canadian Nation" we are told that "Canada's two cultures have grown side by side, mingling in places... The visitor on the streets of Montreal... will see many signs of mingling." Mingling of the two basic cultures, both of whom settled after 1500, does not, apparently, have to include the real natives, who are shut away in Caughnawaga, 15 miles off the island.

This text tells its readers that "according to the 1951 census, there are over 155,000 Indians and 9,600 Eskimos in Canada. Over 136,000 Indians live on some 2,200 reserves set aside for their use and benefit, and they are divided into bands which are controlled by band councils chosen in democratic elections. In 1951 a new Indian Act was passed which gave Indians more responsibility in handling their own affairs and under it community welfare is increasing and education increasing."

This text then assumes (and invites its hundreds of thousands of young readers to assume) that "The Indian Affairs Branch of the Department of Immigration is responsible for the welfare of the Indians. Any Indian can, if he wishes, give up his special rights under the Indian Act and become a citizen on the same basis as other Canadian citizens."

One would hope that most history

teachers know that "Canadian Nation" is hopelessly out of date here and that the "welfare of Indians" is now under the domain of the Department of Indian Affairs and Northern Development. This is an improvement, since we know that Indian Affairs has nothing to do with Immigration. But on the same line of reasoning Indian Affairs and Northern Development are two concepts that work at odds with each other, because they threaten the lifestyles of many of Canada's native peoples.

Indians used as pawns

Early in "Canadian Nation" we are told: "from the Indians, the fur trader and the pioneer learned innumerable lessons." We later learn that the white man used this knowledge in his battle to control and dominate the Indian's territory.

Indians were also used as pawns in the ever-expanding game of the fur trade. One example involves the sale of brandy and other intoxicants to the Indians. "Brandy," we are told, "was the cause of such frightful disorders that its sale to the Indians was prohibited in the early years of Royal Government, but traders argued that without brandy the fur trade could not be extended, or the Indians prevented from selling their furs to the English."

Francois de Laval, an aristocrat whose main aim was to make the church the main force within New France, and hence the fur trade, felt that the brandy trade was unimportant to the success of the fur trade. We learn that "the Indian drunkard does not resist the drinking craze when brandy is at hand. But

afterwards, when he sees himself naked and disarmed, his body maimed and bruised, he becomes mad with rage against those who caused him to fall into such a state." What the book does not tell its readers is that Laval's aim is two-fold. From a religious viewpoint he wants to cut out the trade of brandy for furs, but only so long as that does not interfere with the constant influx of fur.

The Iroquois Tribe

"Building the Canadian Nation" describes the Iroquois as "a menace" which had, under any circumstances, to be stopped. "Challenge and Survival," a newer text used in some schools since 1970, describes the "problem" in this way: "The Iroquois, motivated by a dependence on European goods and armed with European weapons, now sought complete and exclusive control of the Ottawa River Route. This objective could only be accomplished by eliminating the Hurons and the French." This route was therefore under heavy attacks by the Iroquois. This book says quite accurately that "when Montreal was founded, the Iroquois considered it not as a missionary undertaking but as another French fur outpost. Almost from its beginning, in 1642, Montreal was under continuous Iroquois threat."

What these history books emphasize is the threat the Indians presented to the French and English fur trade, which was the central reason for settling so far into Canada in the first place. The founding of the Hudson's Bay Company in 1602 by Prince Rupert and the later founding in Montreal of the Northwest Company bear witness to this fact. Clothing made

of fur was in extreme demand overseas, and since the animals were plentiful in Canada, so was the profit. The Indians represented a threat to these profits and had to be controlled, either by friendship or by terror. The Hudson's Bay Company employed them (once it had succeeded in winning over their friendship) in simple positions, and paid them with coupons that were good only at its own stations.

The Selkirk Settlement and its subsequent problems overshadow the treatment of Indians by both the Hudson Bay and Northwest Companies. Rivalries between the two companies culminated in a senseless massacre at Seven Oaks in 1816. The tension between Selkirk's colony and the interests of the fur traders was intense. In June of 1816 Governor Semple of Selkirk's settlement intercepted a band of Indians and Metis; a short argument soon turned into a melee that left twenty of the settlers dead.

End of fur rivalry

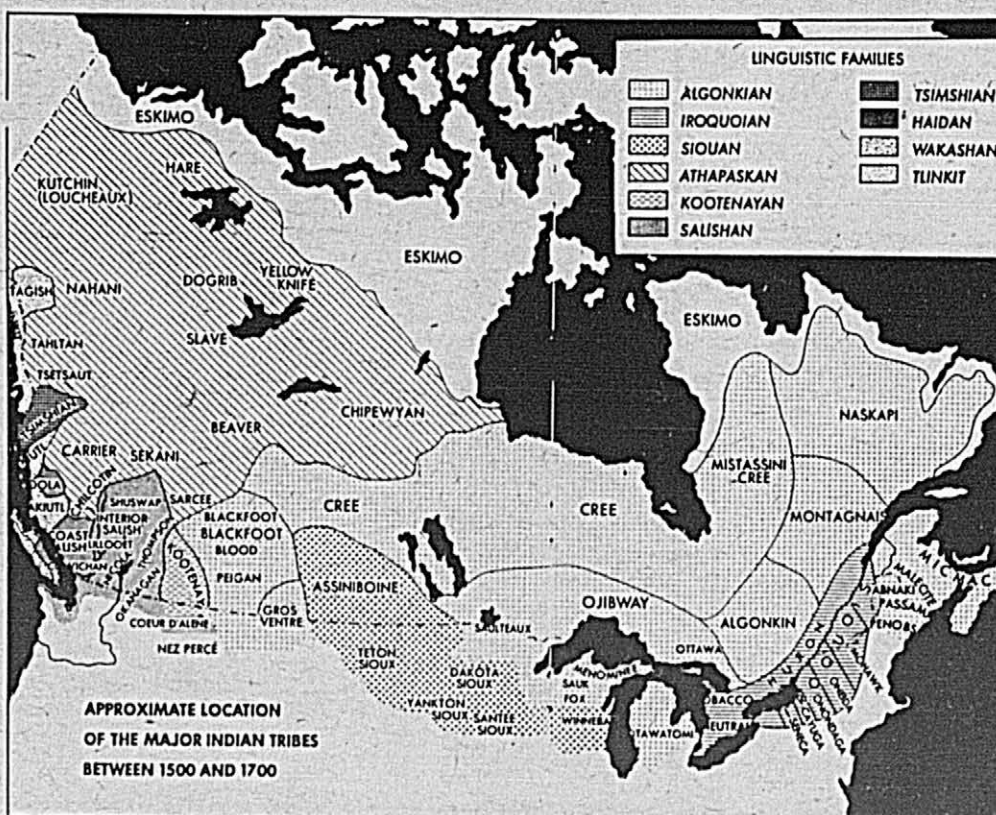
By this time the senselessness of rivalries between the two fur-trading companies had become obvious. Realizing that the main interest of both companies was profit, and that the main opposition to that profit was the Indians, the two companies in 1821 decided to amalgamate.

The history texts dismiss this amalgamation in these words: From "Building the Canadian Nation" we learn that both companies were suffering "from the effects of their fierce contest... in the face of this ruinous competition, amalgamation... was reached uniting the two companies." "Challenge and Survival" describes the union in different words: "By 1821, competition, costs and the challenge of the settlement proved to be too much for the North West Company. British North America was finding new economic bases in lumber and wheat."

So, in 1821 a trading monopoly was created, covering Canada from Labrador to the Pacific, and it was called the Hudson's Bay Company. It meant no change in how Canada's native peoples were to be treated, except that from that point on a united front would control their land and interests.

Hudson's Bay Company today is still one of the largest retail companies in Canada.

The answer to this, of course, is that Indians do not have to live on their reservations; that they can join the mainstream of Canadian Society. But once there they must compete with the same people who suppressed them in the first place. Whichever way you look at it, the assertion by many history texts that Indians are getting a better deal now than before seems a bit silly. And by simply ignoring the problems that Canada's natives face, these history texts are only encouraging their readers to agree with them.



From our readers

McGill theatre should be open

I thought it was an old, ancient, or perhaps just a nostalgic idea, that somewhere amidst the nepotism and puffed egos of McGill's theatres, there existed students who still believed in students. With such optimism dominating my conditioned mind, I walked the hill to McConnell Hall and recently attended Cabaret Theatre's second offering of the year.

The show was advertised as "A VERITABLE PLETHORA OF COMEDY AND MUSICAL ACTS SPRINKLED LIBERALLY WITH COLE SLAW AND NUTS." Admission was one dollar, "WITH GOLDEN AGERS ADMITTED FREE WHEN ACCOMPANIED BY THEIR PARENTS." No cole slaw was sprinkled at any time during the show (although I did bring a dish just in case) but laughter and music flowed continuously for almost two hours.

Ten performers, assembled and directed by Henry Rendall, left no doubt in the minds of over 150 students that their peers need not copy previous successes to be good. Lighting, considering the resources available, remained adequate, while the placing of the various performers was a reasonable balance of their different routines. Most acts were principally original content and each, having a different style, contributed somewhat to the evening's entertainment. Particularly enjoyable were the blues and jazz piano, the rendition of Edith Piaf and what easily might

be classified as a "show-stopper," MC Billy Riback and Peter Krelsman's simultaneous impersonation of Ed Sullivan. A penetrating and wry recital of the "American disease" was given in a poem entitled "Watergate."

It was ironical that the second version of Cabaret Theatre should accidentally coincide with the First National English Theatre Conference both held the same week-end in Montreal. A more salient issue of the many discussed at the conference, was the grave lack of sufficient encouragement and production of Canadian material. Frustration and anger against many of our so-called Professional Theatres was loud and cogent. But when will student voices raise the hell that must soon come, against the few people who are entrusted with managing McGill's two or three theatres? University theatre could be one of our most fertile breeding grounds for original, creative works. Instead the narrow interest of a few are sated or the performances only of "winners" are undertaken. The situation continues, remaining unchecked, while the blind and deaf are allowed to flourish.

Free tickets should have been given to these people to have attended Cabaret's show... not to see the performers but to feel their spirit, the REAL success of Cabaret Theatre.

Myron Welik

Greater Montreal Anti-Poverty Coordinating Committee

"People shouldn't be taken advantage of because they're poor"



C. Gutsche and D. Miller

MCGILL DAILY

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by Sarah Binder

About five years ago several welfare rights groups in Verdun and Point St. Charles merged to form the Greater Montreal Anti-Poverty Co-ordinating Committee (GMAPCC). Their main aim was to launch a more effective attack on Montreal's inadequate welfare system by informing welfare recipients of their rights and helping them to get all they were entitled to.

As more welfare-groups sprang up all over Montreal and joined GMAPCC, it grew to such an extent that today it no longer encompasses just welfare rights groups, but also groups concerned with issues facing all low-income people.

Explaining the change, GMAPCC chairperson Vaughan Dowie said, "We're a citizens' movement that is trying to change the status quo. Most of our groups are action-oriented—we encourage people in any given area to get together to fight for their rights."

Vaughan said that previously GMAPCC found itself doing things social agencies should be doing, like helping people get food. Today this has changed. "We're not trying to run an agency," he said, "so it's not our job to give out food. People need food because they don't have money. We're willing to fight for that money, and we'll encourage the people themselves to fight for that money."

Some of the changes that GMAPCC has fought for have come about, although not always in the way GMAPCC would like to have seen them. Bell Telephone made a few minor concessions recently under GMAPCC pressure—the three free information calls per month where Bell wanted none; the 10 cent phone in some public places whereas Bell didn't want any; an installation fee of \$11 instead of \$12. "Minor concessions," said Dowie, "but we were fighting a company with \$4 billion in assets and we had a budget of \$400. We cost them about three or four million dollars."

A battle with Bell

Dowie said that GMAPCC fought the price hike because its members wanted it to. "They were getting tired of being hit with rate increases every couple of years and they wanted us to find out what was going on. We did a lot of primary research, better than anybody else, including the government. We had clippings on Bell. We were able to get a pretty good picture of the corporate structure, the links between Bell and Northern Electric. We shook them up a little. They were worried about only one group—us. Everybody else was fighting by the rules and Bell could win by those rules anytime, it's their game."

Dowie said that GMAPCC submitted a brief to the CTC (Canadian Transport Commission, the federal government's regulatory board) which was supposed to do a study on the socio-economic impact of the last Bell increase—on all

consumers. In November, the CTC had a pre-hearing laying out the rules for the January hearing. They hadn't done the study. "We called Pelletier, the Minister of Communications, and asked him why the study hadn't been done. He said he'll see what he could do. The first day of the hearing, we asked them if they'd done the study. They said no. We walked out."

A matter of education

GMAPCC groups have fought around other issues such as lead poisoning in the Point, keeping hospital pharmacies open, and daycare centres. At present they are mostly concerned with housing in Lasalle, in Cote des Neiges and in the Point.

In Lasalle, a lower middle-class housing project is deteriorating despite the efforts of its residents. "People are paying \$90 to \$100 for houses and there is just no maintenance," said Dowie. "These people are not as poor as some I've dealt with in Lasalle. They're upset because their place is becoming a slum and they don't want to live in a slum. They're slowly starting to see what people in slums go through. The same people who said 'these people are just pigs, they don't know how to live,' and 'they should take care of their houses,' see what happens when no one cleans their hall—they're public halls—no one paints, no one does anything. Their place looks like a slum and they know they're doing their best to maintain it. Now they're not so quick to call other people pigs."

Dowie said that part of the job of an organizer is to try to point out inconsistencies to people. "It's not a matter of indoctrination, but there is some education. People are just brainwashed by the kind of stuff they see on TV. For example, T.V. rationalizes and justifies things like the right to have private ownership of houses. I'm not just taking on private ownership of houses as a personal belief. But part of the private ownership of houses is that people are exploited because they can't afford to pay any more money and there's no place for them to go. It doesn't take much to point that out. They know that they're locked into this place, they know why people are taking advantage of them. There's just no option. A lot of people assume that they're going to get out but they don't see why they should have to put up with this shit in between. There's just no reason why people should be taken advantage of just because they're poor."

Umbrella group

GMAPCC in itself is not an autonomous community group. It is the co-ordinating group of all its member groups. GMAPCC cannot take a position on any issue unless the majority of its member groups decides to do so. Decisions are arrived at general assemblies where each community group sends representatives. GMAPCC has a four

person executive including a chairperson. The terms of office are limited to two years in any one post and a total of three years on the executive. "We are not trying to build a cult of personality," explained Dowie. "No organization should depend on the fact that someone is popular. Leadership has to be developed all the time. The more leadership you have developed, the stronger the organization is going to be."

GMAPCC has up until this year funded its member groups with money received from the private sector, such as the Federated Appeal. Last year it received \$80,000 from the Appeal, but this year the request has been cut down to \$21,000. The idea is to make each individual group self-sufficient and to have them contribute \$25 towards the operation of GMAPCC, because, said Dowie, "along with private funding go private strings."

Many of GMAPCC's member groups that had sprung up around LIP projects collapsed when their grants were not renewed. "They weren't used to voluntary work," explained Dowie, "after getting a salary." The United Church gives a lot of support to GMAPCC also, through fund raising, and through its mission house in the Point. "I don't know why," said Dowie, "the United Church seems to be more responsive to community development than any other church. But GMAPCC isn't a part of the United Church structure and the United Church isn't part of GMAPCC."

An English-French citywide movement

Asked about the other organizations like GMAPCC, Dowie brought up A.D.D.S. (Association pour la defense des droits sociaux) which he said had a similar beginning to GMAPCC but stayed with welfare recipients. "We see each other once in a while. But they choose their action and we choose ours. Sometimes we get together on an issue. We strongly support what they're doing, such as the thrust on the water tax. But French organizers are very nationalistic, they don't trust the English. There's not much we can do about it. We are an English organization. Also, at the beginning ADDS thought GMAPCC was too aggressive. They'd sit around talking about things and GMAPCC would go out and do them. Dowie said that "eventually, GMAPCC will have to get together with ADDS. 'Ideally, there'll be a city-wide movement representing as many people as possible' he said."

Asked about the MCM (Montreal Citizens' Movement), Dowie said that if MCM stands by its district councils idea, they'd have to support GMAPCC groups. As it is, GMAPCC is waiting to see how far that support extends. Will MCM bring a substantial number of its members to demonstrations, for example, and not just its

Bulletin Populaire



councillors? "I don't want to sound like I'm taking digs at the MCM. It is, as far as we're concerned, a fraternal organization. There are just different tactics. That's not to negate that their tactic is a good tactic just as I wouldn't want them to negate our tactic. What is the pay-off for one of our groups joining?"

"For instance, in Cote des Neiges most of what's going on is by the group that's affiliated with GMAPCC. If MCM is going to take any position about what's going on in Cote des Neiges they'd probably have to take a position on what they're doing. How could they possibly go against tenants' rights? There's no pay-off in them spending their time sitting on

district councils. It's just a matter of where you want to channel your energies. If you're going to be doing things, then you're going to be able to talk to people, because people are going to want to talk to you because you're doing things."

As to the political orientation of GMAPCC, Dowie said, "a certain amount of principles is important—we can't be a group that has no ideology; but to get hung up on ideological labels is just not worth it. We get attacked by far-left groups as 'fascists' and 'reactionaries' and by middle of the road and far right groups as 'agitators' and 'communists.' You know, people who've been screwed for a number of years are just naturally radical."

Uplifting music...

Continued from page 1

Symphony Orchestra and is well-known at the music faculty as the instigator of the jazz programs.

At 8 pm today, Shlomo Carlebach, the "singing rabbi," will present a program of Jewish and Hebrew folk songs. Carlebach has performed throughout the world and is known especially for his infectious sing-along material.

On Tuesday, Margaret Rimmer, a student at the music faculty, will perform Partita Gottusrrer Got Bach concerto in A minor for organ. At 8 pm the Saidye Bronfman Yiddish Drama Group will present "Once There Was A Chassid," a medley of Hassidic stories, songs, and dances based on Hassidic fables.

Wednesday's program includes performances by McGill's Concert Choir and Wind Ensemble at 12 pm. The choir, directed by Professor Wayne Riddell, and the wind ensemble, directed by Donald Hughes, will perform Kelsy Jones' "The Prophecy of Micah" and Aaron Copeland's "Fanfare for the Common Man."

The Wednesday evening performance, at 8 pm will be a varied program of folk songs performed by the Newman folk group. The group, accompanied by guitar and recorder, will sing selections from Godspell, songs by Georges Moustakes, and religious folk songs. At 8:30 pm the Revelation Choir,

accompanied by four guitarists, will sing an uplifting selection of religious folk tunes. The Brass Quintet will conclude Wednesday's program with selections of Renaissance, modern and contemporary religious music.

Thursday afternoon at noon two CEGEP choirs will perform. The St. Laurent Choir will present seventeenth century religious music and sections of an African Mass by Norman Luboff. The group is accompanied by trombones and trumpets. The Vanier Choir and Madrigal Ensemble will sing the music of Handel, Brahms and Willan.

The Thursday evening performance will consist of a series of traditional and religious Ukrainian dances and songs performed by the Marunczak Ukrainian Dance Ensemble. Highlights of the performance are "The Wedding Scene," "The Spring Dance," and the "Sons of the Steppes," which is performed by the orchestra.

Friday night will be a night of Indian music sponsored by the CBC and McGill Music faculty. The show will consist of a sitar solo, a sarode solo, and a duo sitar and sarode piece. Other instruments include a tabla and tambouras.

Saturday at 8 pm the Heritage Choir, made up of 60 voices and five instrumentalists, will sing both religious songs and songs about contemporary Quebec life.

Sunday's performance begins at 3 pm with a ballet performed by Donna Mortan. Mortan will dance to The Lord's Prayer and



The Mohawk Choir from Caughnawaga, Quebec, singing at the "Have you heard?" festival yesterday. The festival will continue until March 16th.

"My God" by Jethro Tull. At 3:30 pm on Sunday the Union United Youth Choir will sing pieces by Beethoven, Debussy, along with traditional and modern religious music. The Union Choir is the first Black choir in Canada and was founded by Trevor Payne, a graduate student at McGill. The sixty singers making up the group

will be accompanied by organ, piano and electric violoncello, all played by Payne.

Sunday's program continues at 8 pm when the Ensemble Riy-Ves performs "La Messe des Annees 1900," a rhythm mass. Although the mass is in Latin and is basically classical, contemporary and jazz music are integrated into the perfor-

mance, demonstrating that there is a "common denominator between the extremes."

The week of music will conclude at 9 pm with an organ performance by Pierre Asselin, a student at the Music Faculty.

Through the week of music, the Chaplaincy Service hopes to communicate its faith and belief in the human spirit.

Letters

Termpapers, Watergate and the Students' Society

To the Daily:

Thanks to the Daily, we rarely found out what went on with the Students' Society. That's wrong, but this is about the Society, not the Daily:

I saw an ad in the Union that advertised, "Termpapers, 200,000 outrageous topics, all levels, ...paper sent once per school." Not typing, actually writing. What I found shocking was the stamp at the bottom, "Approved for posting, McGill Students' Society."

Whoever approved that is as guilty of plagiarism as anyone

taken in by that ad. He should resign or be fired.

As with Watergate, ultimately the president should be held responsible and he would hopefully try to find out who approved it in the first place.

Morris Goldstein
Science U1

Daily appeals to bovines

To the Daily:

In regard to a letter by a Robin Harrison in the March 6 Daily, I would like to say that I am glad that somebody stood up for the Daily this year. It's time that more Daily readers come to the same conclusion that Harrison did—namely, that the Daily is far above the comprehension of the average McGill student. It is obvious that everybody (save the Daily staff and a few misfits) enrolled at McGill is a total

moron with no interest in the outside world at all.

It is therefore not surprising that this ignoble herd of mental bovines now desires to bring down McGill's only saving grace—the illustrious Daily.

It brings tears to my eyes when I think of a Daily geared to the interests of the student body. Just imagine picking up a Daily and, instead of being offered such thought-provoking items as the state of VD in China or the administration's latest plan to deceive, being presented with tripe like campus events and national news written from something other than a Marxist critique. Oh, the swinishness of the unenlightened McGill student! Damn them and their tools such as the Council!

But listen. Do not give in to the manifold pressures that 95% of the student body (idiots though they are) have been exerting upon the Daily. Struggle on in the face of adversity in the true spirit of those dedicated to uplift and liberate the sweltering masses.

If you do give up, McGill will be totally subject to the whims of what both Harrison and you at the Daily have so adroitly deduced—a readable paper of interest to the slobbering student body! Beware.

B. Richard Fadden

Trick or Treat

To the Daily:

It has often been pointed out

by philosophers, poets, and cheap novelists that you may think you know someone quite well when really you don't know that person at all. During the intensive electioneering, the candidates had become as familiar to me and as comfortably predictable as, say, a Halloween apple.

It was as if I had become party to their secret thoughts and dreams. Mr. Yearwood was going to "restore life and unity to the student body." Mr. Amato was going to set up non-profit enterprises to sell books and food. Mr. Matziorinis was going to negotiate for better government bursaries. What diverse plans!

Imagine my surprise, then, to read in the Daily that, only moments after their election, the three had joined in a touching harmony on the "Please Sir, I Want Some More" refrain. I refer to the Daily: "We need the fee increases if we are to keep up with the cost of living and provide first-rate service," they said.

Not one of these gentlemen said a word about fee increases in their election pledges. Perhaps they meant to say something but forgot. Perhaps they never thought of it. Therefore it is nothing short of miraculous that all three said the same words at the same moment. How come??

Given the assemblage of academic disciplines at McGill, I expect an answer. I ask the

probability theorists: Is it probable? The biologists: Is it genes? The psychologists: Is it instinct? The physicists: Is it quarks? The philosophers: Is it ethics?

Mr. Yearwood spoke about unity in the student body. He must certainly be congratulated upon the unity in his executive. This unity is complete. The issue around which they united is a complete surprise.

Again I ask, why did none of these gentlemen say a word before the election about their unanimously fervent desire for increased student fees? There is exactly one possible answer. Had they done so, they would have been defeated. Which is what they deserve.

I am tempted to say that lack of communication between representatives and the student body, coupled with the nonchalant and often opportunistic stance of these representatives has led students to feel that the society is a mere farce. I am tempted to say it, except that Mr. Yearwood said it the day before he was elected, and now the words stick in my throat.

On Wednesday, these three wandered about with their costumes on, calling "Trick or Treat," and we were kind enough to give them our votes. But when they try it again on Monday, they will learn that Halloween comes only once a year.

Arthur Green
B.A. U1

Native law...

Continued from page 2

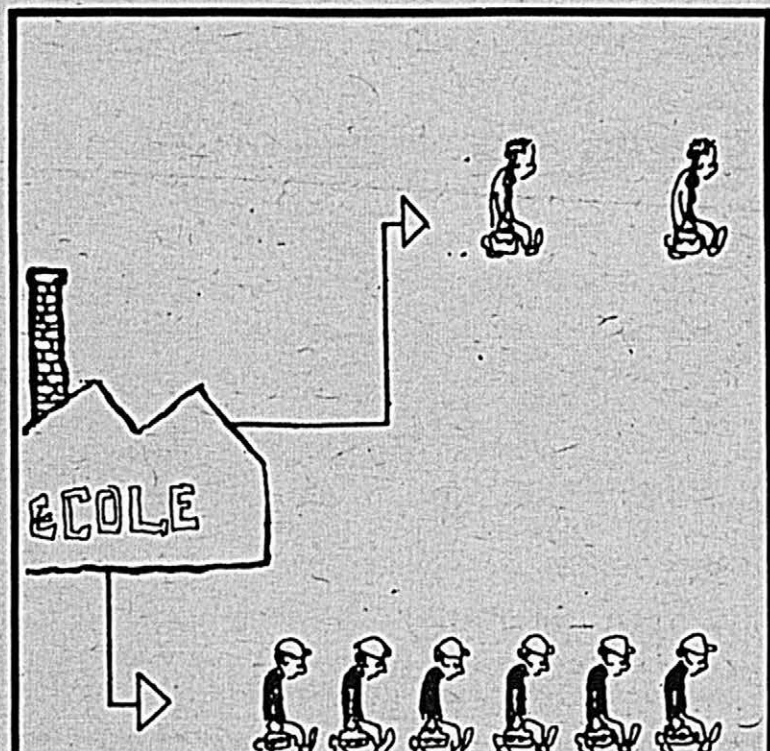
sultation with native leaders, better training of non-native police and justice workers in native lifestyles, and the expansion of special native police programs.

•more emphasis of preventative rather than punitive justice.

As well, in order to shape the proposals of the conference into recommendations for legislative reform, a national

advisory council on Native people and the law was formed to be made up of native and government representatives.

However, whether the proposals will remain on the desks of Ottawa bureaucrats or will actually be successfully implemented depends on the resolution of the conflict between provincial and federal governments with regard to their respective responsibilities under such a program. If the politicians are able to put their money where their mouths are, a native justice system may become a reality.



Next week's theme:
The Job Market

Today

East Asian Studies Association:
Discussion on Korea in the 1950's will be held at 5 pm at the Centre for East Asian Studies (3434 McTavish). John Withers, graduate student, history department, heads discussion. All welcome.

Pre-Medical Society:
Dr. R. Fosey, Director of Dermatology at RVH, speaks on "Problems in Podiatry: or, Do Your Shoes Fit?" today at 1 pm in the Francis Seminar Room (fourth floor, McIntyre Medical building.)

English Department:
Film screening (free admission): Work, do you still believe it; on a raison de se revolter. 3-5 pm in FDAA.

CKGM/CHOM Jocks vs. Fraternities:
Game time is at 2 pm at McGill Winter Stadium. Help us raise money for Montreal Children's Hospital. Meet Henri Richard. Big door prizes.

Debating Union:
Presents Al Freedman, editor of Penthouse Forum, to speak on "Human Sexuality." 5 pm in Union ballroom.

Philosophy Students' Association:
Richard Popkin on, "The Credibility of Conspiracy Theories." 8:30 pm SBB 551.

What's What

WAA COSOM HOCKEY
Learn how to play a fun, fast-moving sport. Tuesday night, March 11 at 5:30 to 7:30 pm in Currie Gym.

PHYSICAL AND OCCUPATIONAL THERAPY STUDENTS
On Wednesday, March 12 at 7 pm there is an opening meeting. The guest speaker at 7:30 pm is from "Pro-life," and the topic is "Abortion." It will be held in the Martin Theatre of the McIntyre Medical Building. Everyone is welcome. Bring a friend!

Female roommate wanted for spacious N.D.G. apartment. Huge room, basic furniture, \$60. Call Cecilia 484-5479.

ENTERTAINMENT
MFS presents SEVEN SAMURAI, Tues. Mar. 11, in FDAA. 8:30 PM, 60 cents. Info: 392-8934.

JOBS
DACTYLO—DICTAPHONISTE Bureau de traduction, Place Ville-Marie, cherche pour emploi a temps partiel: une bonne dactylo experimentee, ayant une tres bonne connaissance du francais, et pouvant travailler 4 ou 5 jours par semaine a partir de 16 H 30. Remuneration offerte: \$3.50/heure. Appelez: Mlle. Ducoeur — BERNARD DE VIENNE INC. 866-8969.

FOR SALE
Furniture: 2 beds, dining set, desk, 2 arm-chairs, couch. Call 937-0595, anytime.

Stereo, wood, chairs, stove, mattress for sale. Apartment for rent - NOW. 523-3951.

Stereosystem. Morse-Electro Receiver. Built-in BSR turntable, AM/FM, 8 track. Air-suspension speakers. New. \$250. Gary 342-3872.

MISCELLANEOUS
ELECTRONIC CALCULATOR—Lloyd's Automatic 55 — inverse, memory, squared, percentage, square root. \$39.95—The Buying Club—3587 University. 392-3094.

Learn about Montreal Community: Staff Community McGill in September. Info: Union 411 or 392-8953 Tuesday 11-1:30, Wednesday 1:00-3:00.

Fellow Students: your support in the last Students' Society Elections was sincerely appreciated, Ian Smith.

PERSONAL
Problem? Feel you need to rap with a rabbi? Call Israel Hausman. 341-3580.

CREATIVE WOMEN

A symposium on women in the performing and literary arts. Noon and evening lectures, performances, poetry readings to be sponsored by the McGill Women's Union, March 12, 13, 14. Daycare services will be available. Further details to be announced.

SENATE COMMITTEES

To all student members of Senate Committees. There will be a student caucus on Monday, March 10 at 6 pm in the Council Room (Rm. 327) in the Union Building. The agenda that you received still stands. If you cannot attend, please telephone the secretary, Ms. Beaudriault, at 392-8963.

CHINESE STUDENTS' SOCIETY

Last highlight in Redpath Library display from March 9 to March 15, will be on Chinese writing and printing. It will be a worthwhile experience for all.

WOMEN'S UNION

Any woman interested in Free Carpentry-Home Repair Course come to A Room of One's Own (Rm. 457-58 Union) on Tuesday, March 11 at 1 pm. Call 392-8920 for info.

MCGILL HISTORICAL SOCIETY

Presents Prof. I. Abella, speaking on, "International Unions and the Canadian Left." March 13, 4 pm, Leacock 110.

TICKETS ON SALE NOW!

The Beggar's Opera—by John Gay—presented by the English Department Drama Program, March 12-15 in Moyse Hall, Arts Building. Tickets and prices available at Union box office—or at the door. (392-8926).

CARIBBEAN STUDENTS' ASSOCIATION

General meeting: nominations for next year's executives. All urged to attend. Wednesday, March 12, 7:30 pm in Union 327.

CENTRAL DOGMA

We want your biologically oriented articles, cartoons etc. sent to Editor c/o Mark Gans, Stewart N2/8, for our next issue.

MARCH 27

Last
Special
Issue

of the

MCGILL DAILY



Make sure you reserve
your space before

March 24, 5 P.M.

392-8902 9-5 P.M.

N.B. The Daily will be published every day until March 21.

classifieds

These ads may be placed in the advertising office at the University Centre from 9 am to 5 pm. Ads received by 10 o'clock appear the following day. Rates: 3 consecutive insertions—\$3.00—maximum 20 words, 15 cents per extra word. 392-8902.

HOUSING

Sublet: April 1 - Oct. 1, Milton & University Highrise, bright 3½, drapes, varathane floors, swimming pool, sauna, upper floor. \$175 all taxes included. Call 844-7096 after 6 P.M.

SUBLET: Am looking for apartment or house from March until May or June. Call Diana 722-3943.

APARTMENT to let. 2½ rooms, bath and kitchen. Call 843-5339.

SUBLET IMMEDIATELY: \$100/month for 3 months, renewable at \$110/mo. Easy access to Metro. Longueuil 651-2625.

SUBLET: Milton-St. Urbain. Roomy 3½ penthouse, furnished, wall-wall, sundeck. April 1. \$190.00 complete. Renewable. Neil 843-3349 or 392-5888.

3½ apartment to sublet for the summer. Furnished. 5-minute walk from University of Montreal. \$120.00 monthly. All taxes included. Call 733-4049.

Sublet: immediately, 3575 University St. 1½, \$100. Garage space available. Call 288-2091. After 5 P.M.

Sublet: April 2 - August 31. Furnished 1½ on Lorne. Laundry in basement, sundeck on roof. Reasonable. Call Alexander 849-0300.

MISCELLANEOUS

Campus Legal Aid

Free, Comprehensive,
5 days weekly 10 a.m. - 4 p.m.
Union Bldg., 4th fl.
Phone: 392-8918
Room 414

Anthony Quinn Alan Bates
Irene Pappas

IN
"ZORBA THE GREEK"
PLUS
"HILL OF GODS"

TODAY 10th MARCH L.132 7:30p.m./75cents

25% Discount TO GRADUATING STUDENTS



color and black & white portraits

(hoods and gowns available)

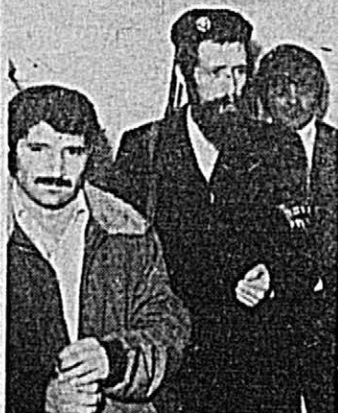
Van Dyck

& MEYERS STUDIOS

STUDIO HOURS

Mon.-Sat. 9-5:30 p.m.
Thurs. only 9-8:30 p.m.1121 ST. CATHERINE ST. WEST — MONTREAL
HOLLAND BUILDING WEST OF PEEL ST.

849-7327

*Dealing with Social Problems
in a Northern Israeli Develop-
ment Town:**A case History of One Rabbi's
Efforts**(In Hebrew with English
translation)***Rav Yitzchok
D. Grossman**

of Migdal Ha'Emek, Israel

Tue. March 11, 12 NOON

Hillel - 3460 Stanley, 3rd Fl.

HAVE YOU HEARD? Sounds of Faith

Monday March 10th12:00 noon Jazz Quartet "Communications"
(Armas Maiste)

8:00 P.M. Shlomo Carlebach, Folk Singer

Tuesday March 11th

12:00 noon Organ Concert, Margaret Rimmer

8:00 P.M. "Once there was a Chassid" by Don Almigor
Directed by Dora Wasserman/Yiddish Drama
Group/Saldye Bronfman Theatre**Wednesday March 12th**

12:00 noon McGill Faculty of Music Choir

Directed by Wayne Riddell
Wind Ensemble, directed by Donald Hughes8:00 P.M. Newman Folk Group
Revelation Choir, Valleyfield Quebec
David Block Brass Quintet**Thursday March 13th**12:00 noon CEGEP Choirs:
Vanier & St. Laurent Colleges8:00 P.M. Ukrainian Traditional Dance Group and
Bandura**Friday March 14th**8:00 P.M. Music of India - co-sponsored by the
CBC & McGill Faculty of Music**Saturday March 15th**8:00 P.M. Heritage Choir, Sherbrooke, Quebec
Director, Marc Bernier**Sunday March 16th**3:00 P.M. Dance of Faith, Donna Morton
Union Church Youth Choir,
Director Trevor Payne8:00 P.M. Rhythm Mass, composed and directed by
Wesli Rly-VesOrgan selections, Pierre Asselin
McGill Faculty of Music**Redpath Hall**

Sponsored by Chaplaincy Services

Free Admission Free Coffee at Noon

SHLOMO CARLEBACH

*The soul-singing Rabbi
captures the warmth,
wonder, frenzy and fire
of life as he knows it.**Join in the clapping, singing, and dancing.*

Time: Monday, March 10 at 8 PM

Place: Redpath Hall, McGill

Hillel Student Society in cooperation with McGill Chaplaincy Services.



Something to "cheers" about:

Now the glorious beer of Copenhagen is brewed right here in Canada.
It comes to you fresh from the brewery. So it tastes even better than ever.

And Carlsberg is sold at regular prices.

So let's hear it, Carlsberg lovers. "One, two, three... Cheers!"